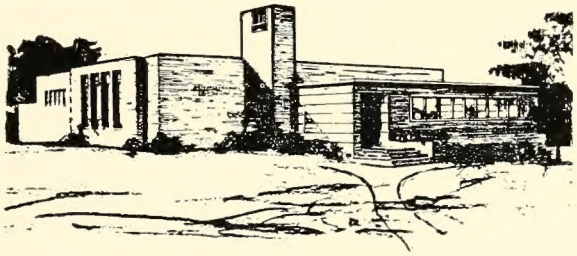
Temple Emanuel

Book of

Dedication



Friday evening, May ninth

Nineteen hundred and fifty-two

Winston-Salem, North Carolina

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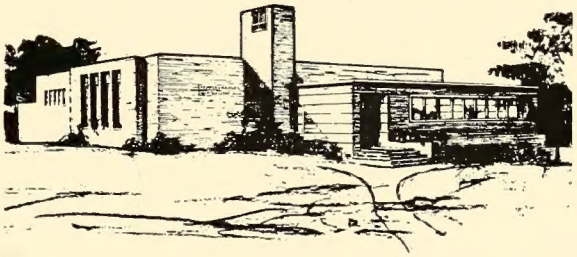

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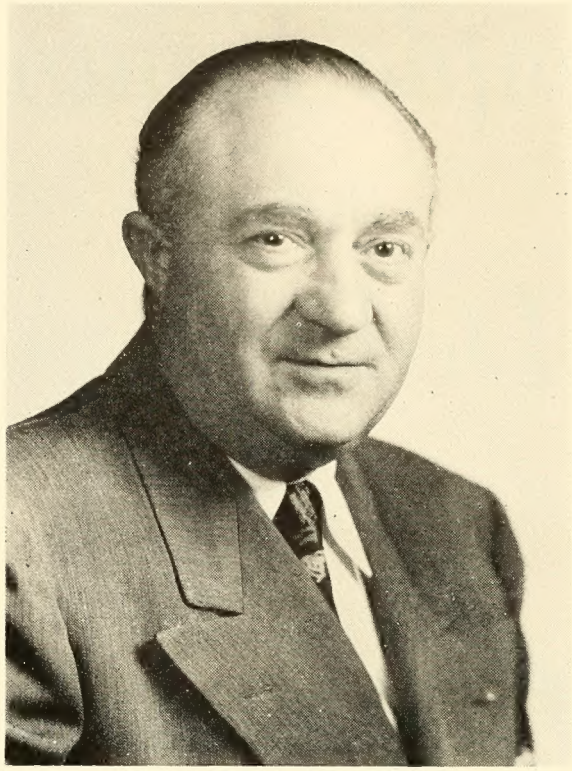


ELI KATZIN, PRESIDENT

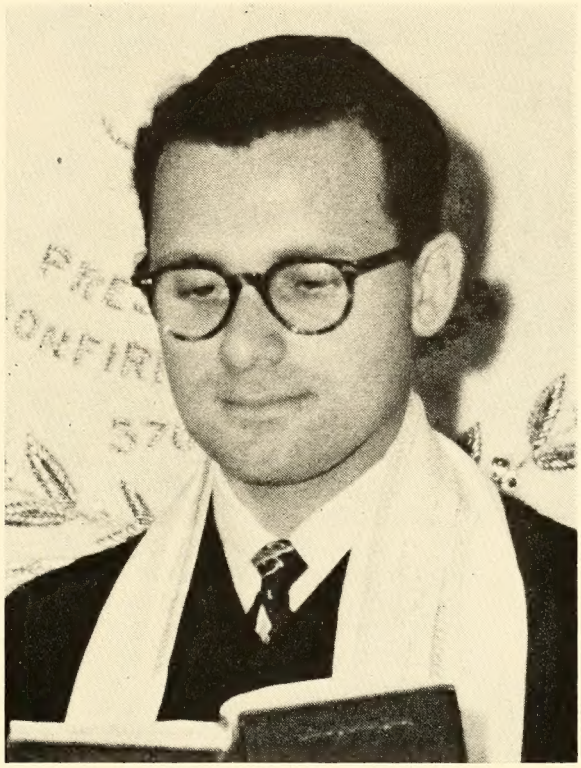
DEAR FRIENDS:

Three years ago, when we purchased the property on which our new Temple now stands, it seemed as if the entire Jewish community of Winston-Salem rolled up its sleeves and spoke as one man: "This time we shall build!" And this time we did. The building of Temple Emanuel was truly a Jewish community enterprise. Everyone did his share; some did even more. While the number of those who helped make this a reality prohibits our listing them by name, they know in their hearts that they have earned the heartfelt gratitude of all of us, and the thanks of the generations yet to come. The results of our combined labors can now be seen in every beautiful corner of our House of God. Looking back, it is difficult to believe that less than twenty years have passed since Congregation Emanuel was formed to bring liberal, progressive Judaism to Winston-Salem Jewry. The dedication of our members to their faith was strong in the beginning; it is strong now; it will grow from strength to strength. May our Temple be a House of Living Judaism; then, it shall surely become an "etz chayeem he lamachazeekeem baw"—a tree of life to them that hold fast to it.

God grant us everlasting happiness within it.

Sincerely,

ELI KATZIN, President



RABBI ERWIN L. HERMAN

GREETINGS

DEAR FRIENDS:

The Dedication of our new Temple Emanuel has converted into reality one of the most glorious dreams that any community has ever dared dream. Our visions of a Temple could not have approached in splendor the Temple as it is now ours. Fortunately, and wisely too, we did not let the dream end with its beginning, as a lifeless picture in our imaginations. By dint of heroic efforts and superb sacrifices, we translated a thought into an action, a word into a deed, a visual image into a House of God. Like our Father in Heaven, we too have created. And now our creation is done. Our work is not. In our splendid and magnificent new Temple, we must begin to dream again. Not of bricks and mortar shall we dream this time, but rather of a Judaism that will throb with vitality and of a God-consciousness that will abide forever.

It is said that he who creates a life is deserving of God's praise. But he who creates an atmosphere in which that life can grow, intellectually and spiritually, earns God's blessings. We of the Winston-Salem Jewish Community are, indeed, worthy of His praise; may we prove ourselves, in but a short while, to be deserving of His blessings.

With deepest sincerity,

ERWIN L. HERMAN,
Rabbi

. . . . . In The

JUST as Eve was the origin of mankind, so did woman give birth to the Winston-Salem Jewish Community some sixty years or more ago. For in the early 1890's there were just four Jewish families in Winston-Salem—Jacobs, Levy, Rosenbacher, and Rose—of whom only two were intensively religious. Completing the Jewish population at this time were four bachelors, two of whom married northern girls; to these girls credit must be given as the mothers of our present religious organizations. These two young ladies were brought up in religious homes where dietary laws were strictly observed. Lack of kosher meat and the shocet-killed chicken did not always lend harmony to the dinnertable. And the men realized that steps must be taken. Mr. Jacobs and Mr. Levy lamented over their common problem and the result was an appeal to Mr. Levy's father-in-law, a New York shocet. Mr. Levy's father-in-law forthwith recommended his assistant, Mr. M. Shapiro, who was engaged by our local community as their Rabbi at a salary of eight dollars per week. The new Rabbi immediately made arrangements with the local butcher to furnish meat and Mr. Jacobs, Levy, and the other Jewish families began to realize the harmony of an organized Jewish community.

Young Harry Jacobs and the three young sons of Mr. Levy were enrolled in what was the first Chader establishment in this city, the rest of the children being either too young or uninterested in the Hebrew language. Despite the new eight dollar a week Rabbi, Chader, and kosher meat, no formal religious services were held because there were not enough adult males to constitute a minyen.

In the summer of 1890, Rabbi M. Shapiro, after numerous exchanges of correspondence, convinced his brother of the opportunity here. So it was that young Abe Shapiro moved into a vacant room in Mr. Levy's home, then Tenth Street—now Patterson Avenue. Rabbi Shapiro and brother Abe began making plans for the approaching high holidays. A Torah and a Shofar were rented from New York and messages were sent to all the local residents and those in the surrounding villages. Nine people from this city and one visitor from neighboring Mount Airy comprised the strictly orthodox congregation which attended the first Jewish religious service held in the city of Winston-Salem.

From this point the congregation rapidly increased. Men like Sam Sosnik, Morris Sosnik, B. Swartz, Frank Urband, and many others shaped an orthodox congregation; a store room on North Cherry Street was purchased, remodeled into a place of worship with a Chader, and even a Mikvah. The students in the Chader were taught entirely in Hebrew, the teachers being unable to use the English language. The remodeled storeroom was sold in 1912 and a vacant church on Fourth Street was purchased, and the present orthodox congregation was housed in what is still their home.

As families with diversified religious backgrounds settled in the community, unrest developed in the orthodox congregation. For those unschooled in the Hebrew Language, did not share an appreciation for the totally Hebrew services. Several of the young men—among them, Moses Shapiro, Monte Cohen, Louis Levin, Moe Wainer, and Abe Cohen began laying plans for a more liberal service in English and Hebrew. They purchased a Torah and secured space over what is now the Mother and Daughter Store. The first Reform Service was held.

The congregation under the very able leadership of Moses Shapiro secured regular meeting quarters on the second floor of the First National Bank Building. In 1934 Rabbi Meyer Simon arrived to become the first permanent Rabbi of the fledgling Reformed Congregation. Under his spiritual

Beginning . . .

guidance and abetted by the zest for community activity of his wife, Tess, an active, interested community moved ahead. Rabbi Simon was succeeded by Rabbi Morris Lieberman, a brilliant young bachelor who continued to inspire the members of our Jewish community.

Despite the somewhat less than adequate quarters, Reform Judaism flourished and embraced ever increasing numbers of the community. Through the generosity of Mrs. Morris Sosnik, the Congregation acquired an organ, and a choir composed entirely of members added much to the services. During this time Rabbi Arthur Zuckerman and Rabbi Edward Ellenbogen served the congregation faithfully and well.

With the aid of such congregational leaders as Morris Sosnik, M. S. Cohen, I. I. Cohen, Jerome Solomon, Morris Sklut, Louis Backer, Ben Clein and M. A. Wainer, the dream of the entire membership was born and nurtured through many and varied obstacles—and plans and funds for a Temple were started. In 1940, Rabbi Frank Rosenthal began what was to be an eight year tenure in the pulpit of Congregation Emanuel. During these years, with the assistance of Congregational Presidents, I. Eisenberg, Eli Katzin, Phil Robin, and Louis Feingold, the congregation outgrew the quarters in the First National; it was forced to use larger halls for the high holidays, and the Odd Fellows Hall and the present Greek Orthodox Church are familiar to many of the members today. From the four families of the 1890's, by 1947 Congregation Emanuel had grown into an organization of almost 100 families with a Sunday School enrollment of 52 children, and an operating budget of over eight thousand dollars.

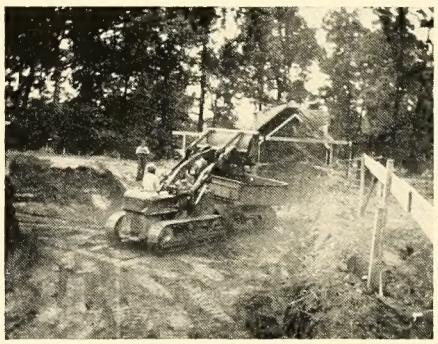
A very active group throughout the planning stages of a new Temple was the local Council of Jewish Women, who proved themselves to be astute business women as well. They purchased and gave to the Congregation the first building site on West Fourth Street. This was sold, and two other sites purchased and resold—each time a profit earned which was returned to the building funds of the Congregation. To the officers and workers of Council, this Congregation is justifiably grateful.

In 1944, building plans having been shelved because of the war, the enlarged Congregation leased quarters at 219½ West Fifth Street. The additional space enabled the religious, social, and cultural activities of the Jewish Community to expand. By this time, many modern advances had been taken, visual education was used in the Sunday School. The Sunday School was departmentalized for the first time. Contemporary Jewish literature became available to the members through the library. The membership did not mark time until building materials became available, but rather, continued to pursue the activities of Judaism, and to reap its benefits.

Individuals were not the only participants in Temple life. A number of organizations used the facilities and added to the environment of the community. Recognizing the importance of Jews in other parts of the world, a local Hadassah chapter was organized. A forceful B'nai B'rith and its offspring, AZA, met regularly in these quarters. The aforementioned Council of Jewish Women used the Temple as a focal point of its many civic activities. A Youth Forum was organized under the aegis of the Temple, and held monthly dinner meetings.

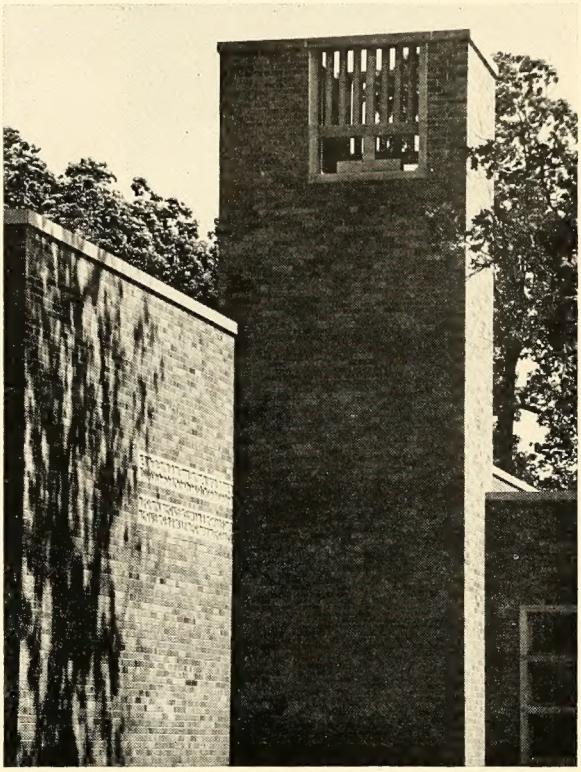
From the quest of two northern girls for kosher meat has evolved a religious institution, many-faceted in its activities, varied in its membership, and strident in its growth. Through all the struggles, dissensions, and turmoil of maturing, the philosophy of Judaism have always been uppermost in the minds of the members of Congregation Emanuel of Winston-Salem, North Carolina.

Threshold for a spiritual foundation amid the forest green—we watched the growth of our building—many faces, many voices, many eager hearts—from tall towering pines and strong broad oaks—stretching across Cloverdale and Oakwood—a harsh slash in the red earth—brick upon brick—sheer beauty of unbroken lines against a dark sky—



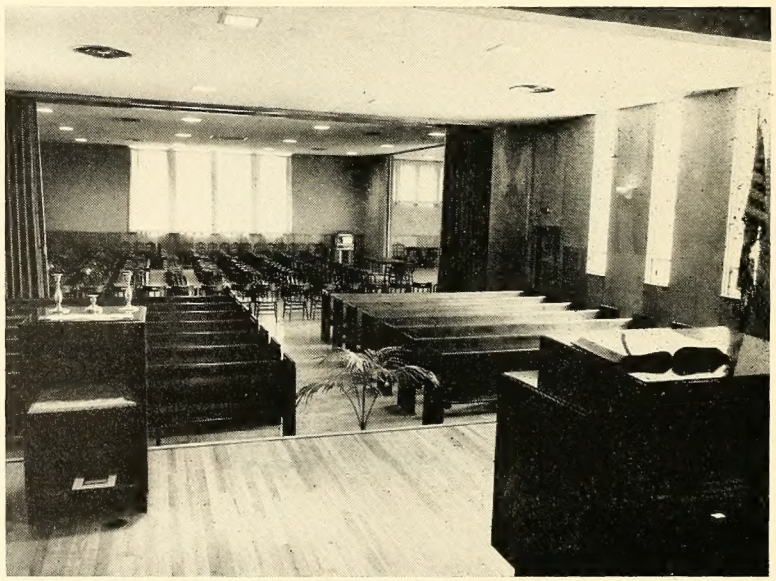
Well-equipped and functional — the hush of worship in the serene chapel—quest for religious learning—resonant voices of members of countless organizations—fellowship of social hours—this then, is Temple Emanuel—crystallization of a dream—"a house of prayer for all people"

House of Worship



The hallowed silence of our new Chapel, beckons us to worship. One cannot help but be moved by the simple splendor with which our Chapel is adorned. The panelled walls and walnut finished pews blend to form an air of sombreness that is at once restful and inviting. Seated in the pews, we look upon an imposing scene. Before us is the Pulpit, spacious and beautiful. In its midst is the Torah reading desk, modern and extremely large, yet so subtley designed that we are unaware of its largeness. To the right and to the left from our Chapel view are the Lecturn and the Sabbath Candles Table. But above all of these, higher in stature and higher in meaning, is the Holy Ark. It is impossible to describe its beauty, for the beauty of the Ark is a force and not a physical structure. Suffice it to say, when one stands before this Aron Hakodesh, the Shechinah, the Divine Spirit, stands with him.

In this Chapel of Holiness, containing as it does a seating arrangement to accommodate one hundred and twenty-six, a large pulpit area, a modern choir loft with its magnificent Baldwin organ, an illuminated Memorial plaque on which are the names of those whose memory we honor, here we meet for community prayer. Every Friday evening, we gather for Sabbath service, and on Saturday morning, the Children's Congregation meets to worship. Here, too, we join together for holidays and Holy Days, Bar Mitzvahs and Bas Mitzvahs, Confirmations and Consecrations—this is, indeed, our House of Worship.



HOUSE OF MEETING

Separated from the Chapel by a large folding-door is the Social Hall. This large room, or rather combination of rooms, measures approximately forty by sixty feet. These generous proportions permit of large banquets, seating two hundred and fifty diners, of dances for several hundreds, of parties, and Sunday School assemblies, and moving picture showings and organizations' meetings and so on and on and on. There is no limit to its potentiality of usefulness.

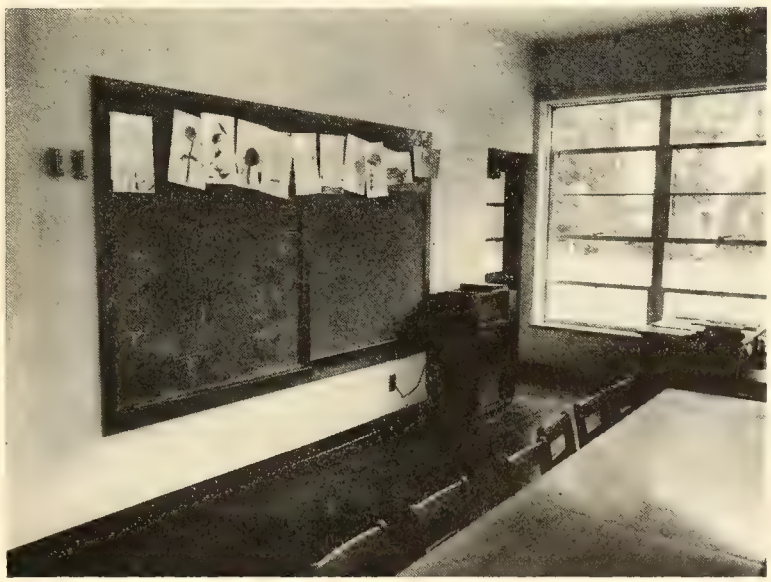
The walls of the Social Hall are panelled to a height of four feet, and so continue the pattern of panelling that is in the Chapel area. This motif was not chosen by accident. It permits us to open the large door between the two rooms—the Chapel and the Social Hall—and thus lengthen the Chapel area to almost double its own length. For special occasions, therefore, the Social Hall can become a part of the Chapel, and the seating capacity for religious services is almost tripled.

There is, in the Social Hall, a second, large folding-door which partitions two-thirds of the area from the other third. This cleverly conceived arrangement makes it convenient to have small meetings or large meetings in rooms of proper size.

In addition to the Social Hall, we have a large, lounge-appointed Meeting Room, adjoining the Rabbi's study. This room, which contains the Library, is used for small meetings, Board meetings, private discussions, as an informal classroom, and even as the dressing room for a bridal party.

HOUSE OF STUDY

No Temple serves its members completely unless there are adequate educational facilities. We possess such facilities. At the ground level, we have five Sunday School classes and one large, well-planned Kindergarten. Each of the classrooms has bright, natural lighting through oversized windows. The Kindergarten has only three walls, for the fourth wall is in reality a huge window. This room also possesseses its own entrance, to enable the children to play on the grounds without disturbing the other classes when they enter and leave. All of the rooms have been furnished with modern green "blackboards", and modern-designed equipment. This includes individual chairs with community tables in the primary grades, and individual bench-desks for the elementary grades. In every respect, the children of our Sunday School were kept in mind when the design and plan for our new Temple were being created.



We hold that bright and happy physical surroundings are as important a part of a Jewish child's religious training as are the textbooks that he uses. When the young child yearns to attend Sunday School because there he has fun and learns in surroundings that are both beautiful and beneficial, he is unconsciously preparing himself for a life of interest within the Temple. With this in mind, we have obtained the best possible Sunday School facilities. Temple Emanuel is, therefore, a House of Study.

Greetings from:

SISTERHOOD:

"I deem it an honor and privilege to extend to Congregation Emanuel in behalf of Sisterhood, heartfelt felicitations. For all of us, tonight has been a long awaited dream come true.

The Temple holds a place of paramount importance for Sisterhood members, for the fundamental purpose of our ladies is to foster and further the ideals of Judaism. Since Judaism and Temple are so completely intertwined, we automatically have accepted responsibilities essential to the progress of our Temple.

Ours is a glorious heritage. May God grant us strength and wisdom to make our heritage live in this Holy House, that it might radiate peace and harmony for all."

MARTHA WALDMAN

AZA:

"On this memorable occasion we come to thank those who have given so generously and those who have worked so hard and so long that a dream might become a reality. In the years to come if the walls of this Temple are able to speak, they will echo the sounds of fraternity and friendship, of religious services, dances, banquets, tournaments, and conventions A Z A will have brought here.

"We have built a Jewish Temple. It is Jewish because we as Jews have built it with our dreams, with our generosity, and with our hard work. It shall always be a center of our religious, social, and recreational life.

"Through the portals of this building which we have built, we of the Richard P. Katzin Chapter of A Z A are taking a new lease on life. In this community, truly we are entering the golden age of Judaism."

Sincerely,
LEONARD CLEIN, Aleph Godol
Richard P. Katzin Chap.
of A. Z. A.

HADASSAH:

This Dedication is reminiscent of another one so many years ago. Just as King Solomon built his Temple to the glory of God so are we here to dedicate this building in His name. May His light shine upon us and His house bringing us wisdom and understanding so that we may all worship under His roof as brothers.

CHARLOTTE LICKER

COUNCIL OF JEWISH WOMEN

As president of the Winston-Salem section of the NCJW I am privileged to bring greetings to Temple Emanuel on the completion and dedication of their new house of worship. Our women have worked towards this goal for many years. They are happy and proud to have been such a vital part in the planning and building of the Temple. May the close relationship that has always existed between Temple Emanuel and the Council of Jewish Women continue in the years to come.

THERESA SCHWARTZ

B'NAI B'RITH

Rabbi Herman, Rabbi Kaufman, Pres. Katzin, Distinguished guests, Ladies and Gentlemen. On behalf of the Officers and Members of Moses Shapiro Lodge No. 1077, I hereby extend Greetings, to Congregation Emanuel of Winston-Salem, N. C., upon the Dedication of this beautiful and modern house of Worship. I unhestitatingly promise that each and every member of our Lodge will stand by me in pledging their help, in any way that this Congregation may call upon them.

LAWRENCE W. LEVY, President,
Moses Shapiro Lodge No. 1077,
B'NAI B'RITH

Service of Dedication

An intense and solemn religious ceremony marked the service of dedication of Temple Emanuel on the evening of May 9, 1952.

A congregation swelled by guests and friends filled the new house of worship and, as a group, absorbed the reverence and glory of the hour. As one, those assembled joined in sincere thanksgiving and in a dedication of themselves to seek the spiritual heights inspired by the ceremony.

All shared in the joy of the ceremony, and the following were part of the service: Dedication Chairman, A. E. Schwartz; Organist, Virginia Lowrance; Sisterhood's First President, Hattie Eisenberg; Rabbi Ervin L. Herman; Temple Vice-Presidents, Norman Waldman and Jack Schiller; Temple Past President, M. A. Wainer; Abe Shapiro; President Eli Katzin; Mayor Marshall Kurfees; Dedication Committee Member Monte Cohen; Guest Speaker, Rabbi Jay Kaufman; and organization heads Martha Waldman, Therese Schwartz, Lawrence Levy, Freeda Lutz, Leonard Clein and Sara Horwitz; Architects Braverman and Halperin and members of the choir.

Officers and Committees

Rabbi of Temple Emanuel — Erwin L. Herman

Eli Katzin, President
A. E. Schwartz, 1st Vice-President
Norman Waldman, 2nd Vice-President
Jack Schiller, 3rd Vice-President
Bruce Levin, Secretary
Lawrence W. Levy, Treasurer

Board of Directors

Richard Backer
Abe Brenner
Ben B. Clein
Monte Cohen
Lou Cooper
Harry Coplon
Hattie Eisenberg
Jack Manton
Phil Michalove
Dora Shevick
Robert Sosnik
Morris Sosnik

Trustees

M. A. Wainer
Harry Coplon
Morris Brenner

Dedication Committee: A. E. Schwartz, Chairman; Monte Cohen; Lou Feingold; Rabbi Herman; Eli Katzin

Temple Construction Committee: Jack Schiller, Chairman; Morris Brenner; Norman Waldman; Morris Sosnik

Temple Fund-Raising Committee: Morris Sosnik, Chairman; Harry Coplon, Co-Chairman; Evelyn Sosnik, Secretary; Mollie Eisenberg; Abe Shapiro; Jack Schiller; Mabel Backer; Morris Brenner; Ben B. Clein; I. I. Cohen

Temple Organist and Choir Director: Virginia Lowrance

Choir: Jeanne Cohen; Mollie Eisenberg; Josephine Fisher; Gertrude Caplan; Hermie Gumpert; Lil Herman; Tess Katzin; Ronald Milroy; Harold Simons; Elaine Simons; Allen Stanley; Bess Wainer; Sally Waldman

Ushers for Dedication: Jack Waldman, Chairman; Richard Backer; Robert Sosnik; Lou Cooper; Jack Tennenbaum

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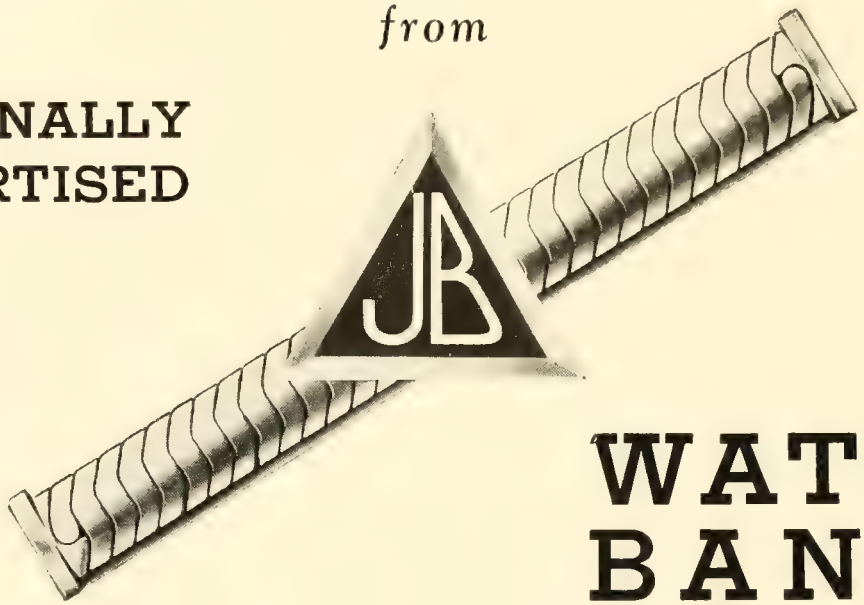

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